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THE  
FAITH OF  
THE CHURCH  
OF ENGLAND CON-  
CERNING GODS WORK  
ON MANS WILL.

PUBLIKELY CON-  
FIRMED BY THE SUB-  
SCRIPTIONS OF ALL  
the Famous Martyrs, and  
Divines thereof.

Faithfully gathered out of the Authenticke  
Records of the Church, and recommended to all  
the Lovers of Truth and Peace.

By F.T. B.D.

LONDON.

Printed for *Thomas Clarke* at the South entrance  
of the Royal Exchange. 1663.



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of the Royal Exchange, 1866.





## To the Reader.



*Under not ( Christian Reader ) that so much paines hath been taken to search the authenticke records of this our famous Church of England, for the worke of God upon the will of man. That over-large power given by the Adversary to the will of man hath been the navell-string, whereby the misbegotten bratts of Arminianisme have beene nourished, while they lay lurking in the wombe of nature. It is in vaine to talke of predestination out of faith foreseene, if there be no power in mans will to beleeve. It is as if a Physitian should foresee, that a man mortally sicke would of himselfe recover, but give him nothing to recover him. How can God foresee, that such a man will beleeve who hath no power to doe it, unlesse God give it him? Gods generall intention to save all men by Christ will not serve the turne, unlesse there be in every man a power to apply Christs death unto them. Otherwise it is like Physicke prepared for a dead man that cannot take*

it. To say that faith is wrought in us onely by Gods morall swasion, is ridiculous if it be not in our power to doe as we are exhorted in all things. To teach that Gods work in mans conversion is such as may be frustraed of the saving effect by mans will resisting, when God hath done as much as he useth to doe in regenerating men, is absurd, unlesse it be left every way indifferent to man to beleeeve or not to beleeeve, and he have power indifferently to doe either. It seeme as strange to affirme that the regenerate may totally fall from grace, unlesse he be left altogether to his own will, and made his owne onely keeper. To dreame of attaining to a perfect keeping of Gods law here on earth without a great power in mans will, were to set a man quite beyond the Cape of all good hope. It is not then an unnecessary labour to play the midwife and to cut this navell-string of free-will, and send these Arminian impes abroad into the wide world to cry for foode. Vndermining was ever held a more sure and lesse dangerous way to overthrow cities; then the tempest of Canons. If the foundation of Arminianisme be rased by the plaine doctrine of our Church, the walles of it must with Dagon fall downe before the Arke. The proofes are all upon record. The words are therefore set downe, least the Adversary should complaine of forgery, or the reader be to negligent to search them out himselfe. The Lord guide us all to the knowledge of his truth, dispell the mists of errors, confirme his servants in love and peace on earth, and bring us to glory in heaven.

Clapham.

Thine in Christ Iesus,

FRANCIS TAYLER.



The faith of the Church of  
England concerning Gods  
worke on mans will.

The Preface.



All disputations the first thing to be done, is to set out the right state of the question. Which if it be misunderstood, men fight with their owne shadowes. We agree oftent in words, when we differ in the sence. Our conclusion that we must drive at throughout the whole worke must be this, that *God works alwayes powerfully and effectually upon the will of man in the regeneration of a sinner*. Nothing is difficult but the terme of *effectuall working*, whereby we doe not understand onely in a generall sence, that some effect or other follows upon Gods work: nor yet that regeneration follows after Gods worke oftentimes, for so it may though it be not an effect of it. Neither do we intend, that God so takes advantage of the time, place, affection, and disposition of a man, that he offers grace to him in such a point of time, as he knowes that mans will is inclined to receive it, for this were to commend



mend Gods wisdom in regenerating of us, but to deny any worke of his power in it, and to make regeneration not Gods worke, but the worke of mans will. Our meaning plainly is, that in the worke of regeneration, God works so powerfully upon mans will, that regeneration infallably followes, as an effect of it, and that this kind of working powerfully is onely found in such as are elected before, and all in whom God works thus, are by that powerfull work of his regenerated. So that the cause of their regeneration is not any way their own will, but Gods powerfull working in them by his spirit. Neither doth God work thus in any other, but such as prove converts, for if he did work so powerfully in others, they would have been regenerated also. In a word there is a particular powerfull work of Gods Spirit in his elect only, whereby they all, and onely they are truly regenerate. In others there may be illumination, and some weak motions to goodnesse in their wills, but alwayes in effectually, because they are left to mans will, and God doth not so work in them, as he doth in his elect. Where God powerfully works, there regeneration necessarily followes, where he doth not, there it cannot follow. We will reduce all to fourteen heads, all which confirme the former conclusion against the power of mans will, and demonstrate Gods powerfull work. The prooffe of each is the words of the records. Sometimes we shall make use of the title in some prayers given to God, because we doubt not, but the wisdom of the Church in her prayers would give such titles to God, as were most answerable to the things in those prayers desired of God. The conclusion is, let the Reader well weigh the heads themselves, and the arguments brought to prove them, and conclude in his own soule, which is the doctrine of the Church of *England*.

CHAP.



## CHAP. I.

## Of our own insufficiency.



**W**E will begin with our own insufficiency to any good, and shew what matter the books allow us to set it out, so farre forth as arguments may be taken from thence to prove an effectuall work of God upon the will of man in the work of regeneration. Where in generall I observe, that the books put no difference in unregenerate men, but make all their wills alike dead in sins and trespasses, unable to beleeve untill they be quickened by God. Which takes away the new Arminian conceit, that where the Gospel is preached, there is a power given to all that heare it even before regeneration, to beleeve if they please, by the use of which power some do beleeve, & others that have as much power will not use it to beleeve in Christ. The books that make all alike dead in sins, alike to goodnes, till they be actually regenerate acknowledge no such difference. This is but a trick to avoyd the odious names of naturall power in the will, and Pelagianisme. It is a monstrous opinion in nature, that a thing should have a naturall inbred motion wrought in it, before any life be wrought in it, so is it in grace, that their should be a power wrought in mans will, whereby of it own free

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*inclination it should be able to live spirituallly; or not to live as it list, yea which is more absurd, be able to move it self in the highest spirituall action that can be, before it be actually regenerate, or have in it any true spirituall life. Now let the words of the book declare mans insufficiency, and let every one collect from thence Gods powerfull operation in mans conversion.*

*Sermon of  
good Works.  
Part. 1.*

**F**Aith giveth life to the soule, and they be as much dead to God that lack faith, as they be to the world, whose bodies lack souls.

*Sermon two  
of the Pas-  
sion.*

Sinne is come into the world, and so come that it cannot be avoided. It cannot be chosen, but we must needs fall often.

*Hom. for  
Whitsunday  
Part. 1.*

That which is born of the Spirit, is spirit: as who should say; Man of his own nature is fleshly, and carnall, corrupt and naught, sinfull and disobedient to God, without any spark of goodnesse in him, without any veruous or godly motion, onely given to wicked thoughts, and evill deeds.

*Sermon for  
Rogat.week.  
Part. 1.*

Paul brings in his beliefe, we be not (faith he) sufficient of our selves, as of our selves once to think any thing: but all our ablenesse is of Gods goodnesse.

*2 Cor. 3. 5.  
Sermon of  
Repentance.  
Part. 1.*

We must beware and take heed, that we do in no wise think in our hearts, imagine, or beleeve, that we are able to repent aright, or to turn effectually unto the Lord by our own might and strength. For this must be verified in all men, without me ye can do nothing. Again, of our selves we are not able as much as to think a good thought.

*Ioh. 15. 5.*

*2 Cor. 3. 5.*

*Now. Cat.  
quest. 69.*

We are all by originall corruption of our nature, of such blindnesse, wickednesse and frowardnesse, that



that we can neither understand, nor are able or willing to do our dutie required by the law.

We by nature are so unwary to foresee, and so weak *Now. Cat. quest. 224.* to resist temptations, that we cannot but be overcome, unlesse God do assist us with his grace, and arme us with his strength.

The corrupt inclination of man was so much given to follow his own fantasie, that all the admonitions, exhortations, benefits, and threatnings of God *Sermon of good Works. Part. 2.* could not keep him from his inventions.

Neither could the notablenesse of the place being *Hom. a-* the beginning of Gods law make us to marke it, nor *gainst perill of idolatry. Part. 1.* the plain declaration by recounting of all kinde of similitudes cause us to understand it, nor the oft repeating and reporting of it in divers and fundry places, the oft reading and hearing of it could cause us to remember it, nor the dread of the horrible penaltie to our selves, our children and posteritie after us, feare us from transgressing of it, nor the greatnesse of the reward to us, and our children after us, move us any thing to obedience and the observing of the Lords great Law against idolatry.

So that if either the multitude or plainnesse of the *In the same Hom.* places might make us to understand, or Gods earnest charge that God giveth in them, move us to regard, or the horrible plagues threatned to idolaters, might ingender any feare in our hearts, we would forsake this wickednesse.

When God leaveth us to our own wit, will, and *Sermon of falling from God. Part. 1. 2.* strength, then he begins to forsake us.

When God gives us over, he suffers us to bring forth such fruits as we will, all naughtinesse and vice, *Part. 2.*

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When God leaveth us to our own wit, will, and strength, then he begins to forsake us. *Sermon of falling from God.*

When God gives us over, he suffers us to bring *Part. 1.* forth such fruits as we will, all naughtinesse and vice, *Part. 2.* and



and that so abundantly, that they shall cleane overgrow us, choke, strangle, and utterly destroy us.

*Part. 2.*

They that live not after God perceive not this great wrath of God towards them, that he doth let them alone to themselves.

*Hom. of*

*Repentance.*

*Part. 3.*

*Sermon for*

*Rogat. week.*

*Part. 1.*

*Hom. of in-*

*formation*

*of them, that*

*take offence*

*at some pla-*

*ces of Script.*

*Part. 2.*

When thou art called to repentance, neglect not the good occasion, that is ministred to thee, least when thou wouldst repent, thou hast not the grace to do it. For to repent is a good gift of God.

In the power and vertue of the holy Ghost we are made meet and able to receive Gods gifts and graces

Godly men when they fall into sin, through Gods great grace and infinite mercy rise again, and fight against sinne.

## CHAP. II.

### *Of Gods Omnipotency shewed in our Conversion.*



*His Argument is one of the strongest: for if God use his omnipotency in converting of a sinner, then there is no question, but God doth more then perswade, and that the work must needs be effectually, unlesse any mans will can resist Gods omnipotency. Let us therefore heare the books pronounce sentence and agree to it.*

*Collect. II.  
Sunday af-  
ter Trinity.*

**G**od which declarest thy Almighty power most chiefly in shewing mercy and pitie, give unto us abundantly thy grace, that we returning to thy promises

mises may be made partakers of thy heavenly treasure through Jesus Christ our Lord.

From Satans rage and filthy band,  
Defend us with thy mightie hand.

*Lords prayer.*

We are marvellously incorporated into Christ, by the operation of the holy Ghost.

*By D. Coxe.*

It is the office of the holy Ghost to sanctifie, and regenerate. Which work the more it is hid from our understanding, the more it ought to move all men to wonder at the secret and mighty working of Gods holy Spirit, which is within us.

*Serm. of Sacrament. Part. 1. Hom. for Whit Sunday. Part. 1.*

Did not Gods Spirit miraculously work in David, Matthew, Peter, and Paul? Such is the power of the holy Ghost to regenerate men, and as it were to bring them forth a new, so that they shall be nothing like the men that they were before.

*In the same place.*

The Apostles rejoyced, that they were counted worthy to suffer for Christ. This was the mighty worke of the Holy Ghost, who because he giveth patience and joyfulness of heart in temptation and affliction, hath therefore worthily obtained this name in holy Scripture to be called a Comforter.

*In the same place.*

Let us humbly beseech God so to worke in our hearts by the power of his holy Spirit, that we being regenerate, and newly borne againe in all goodnes, righteousness, sobriety, and truth may in the end obtaine eternall life.

*In the same place.*

To new create a man from a wicked person to a righteous man is a greater act (saith S. Augustin) then to make such a new Heaven and Earth, as is already made.

*Serm. for Rogat. week. Part. 1.*

*Part. 3.*

God is able to doe abundantly beyond our desires and thoughts according to the power working in us.

*Coll. 1. Sunday in Advent.*

Almighty God give us grace that we may cast away the works of darknesse, and put upon us the armour of light.

*Coll. 7. Sunday after Trin.*

Lord of all power and might graffe in our hearts the love of thy name.

*Coll. on All Saints day. Song before Even. prayer.*

Almighty God which hast knit together thy elect in one communion and fellowship in the mysticall body of thy Sonne Christ our Lord.

Praise yee the Lord which gives all grace, for he is a Lord of great might.

### CHAP. III.

#### *Of Gods speciall grace.*



*He doctrine of Gods speciall grace overthroweth the foolish conceit of some common grace wrought in all those that beare the Gospel, whereby they may beleewe if they will, yet often doe not. It is a speciall and effectuall grace, that workes in our regeneration, that workes not in others, that are not regenerate. Heare therefore the words of the bookes.*

*Coll. on Easter day.*

**B**Y thy speciall grace preventing us thou dost put into our hearts good desires.

*Exhort. to such as come negligently to the Communion.*

These things if ye earnestly consider, ye shall by Gods grace return to a better minde: for the obtaining whereof we shall make our humble petitions, while we shall receive the holy Communion.

*Article. 10.*

The condition of man after the fall of Adam is such that



that he cannot turne, and prepare himselfe by his owne naturall strength, and good works to faith and calling upon God, wherefore we have no power to doe good works, pleasant & acceptable to God without the grace of God preventing us, that we may have a good will, and working with us, when we have that good will.

Adversaries unto this truth, ere such as hold that men beleeve not, but of their owne free-will: and that it is in a mans free will to beleeve or not to beleeve, to obey or disobey the Gospel of truth preached. *Mr. Rogers commentary on it. Prop. 2.*

They which be indued with so excellent a benefit of God ( that is predestination ) be called according to Gods purpose by his Spirit working in due season, they through grace obey the calling, they be made like the image of Christ. *Artic. 17.*

In Christ Jesus of the meere will and purpose of God some are elected, and not others unto salvation. *Mr. Rogers comment. Prop. 5.*

*Adversaries unto this truth.*

Hereby is discovered the impiety of those men, which think that God beheld in every man, whither he would use his grace well, and beleeve the Gospel or no, and as he saw a man affected, so did predestinate, chuse, or refuse him. *Mr. Rogers in the same place.*

Such as be ordained to everlasting life, if they live long in this world, they one time or other be called unto the knowledge of salvation by the preaching of Gods word: they obey that calling through the operation of the Holy Ghost working within them. *Expos. of Prop. 6.*

The predestinate are both justified by faith, sanctified by the Spirit, and shall be glorified in the life to come. *Prop. 7.*

Divers

*Expos. of  
Prop. 7.*

Divers be the effects of mans predestination, but chiefly it bringeth to the elect justification by faith in this life, and in the life to come glorification, &c. as testify all the Churches in their confessions.

*Hom. of in-  
form. of such  
as take of-  
fence at*

*some places  
of Script.*

*Part. 2.*

*Hom. of  
almes deeds.*

*Part. 2.*

The word of God is the savour of life unto eternall life unto all those, whose hearts God hath purified by true faith.

*God of his speciall favour toward them whom he*

*hath appointed to salvation, hath so offered his grace*

*especially, and they have so received it fruitfully, that*

*the spirit of God mightily working in them now un-*

*to obedience to Gods will, they declare by their life*

*and good deeds (which cannot come, but of the Spi-*

*rit of God, and his especiall grace ) that they are the*

*undoubted children of God appointed to everlasting*

*life.*

*All spirituall gifts and graces come specially from*

*God. Faith is the gift of God, and by his power we*

*are kept through faith unto salvation.*

*We shall never be able to avoyd sinne without the*

*speciall grace of him, that doth say, without me ye*

*can do nothing.*

*All those whom God hath chosen, he hath resto-*

*red unto holinesse of life and innocency.*

*Ioh. 15.*

*Now. Cat.*

*quest. 150.*

## CHAP. III.

## Of Gods work in infants.

**I**T is evident out of the first Chapter, that men are as dead to God by nature as infants, and as unable to repent and beleewe: Now children are not spiritually quickned by power of any morall swasion, but by an effectuall divine operation, as the books in sundry places affirme.

**S**ANCTIFIE these children and wash them with the *Publike Baptisme*.  
 Holy Ghost.

We call upon thee for these infants, that they com- *Prayer. 1.*  
 ing to thy holy Baptisme, may receive remission of *Prayer. 2.*  
 their sins by spirituall regeneration.

O mercifull God grant, that the old man in these children may be so buried, that the new man may be *The short prayers after the promise made by the sureties.*  
 raised up in them.

Grant that all carnall affections may die in them, and that all things belonging to the Spirit, may live and grow in them.

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly vertues.



## CHAP. V.

*Of the giving of internall grace to men.*

*These places that affirme, that God gives grace, as faith and repentance and the like, prove that God doth more then perswade externally, or give some power, that men may beleieve or repent, because they say, that God gives the things themselves. God is not the giver of that which we attain to only by his perswasion, nor chiefly to be commended for it, but he that attains to it: as on the contrary, the devill was not the authour of Adams sinne, nor chiefly to be condemned for it, because he did but perswade him to it, Adams own will did it, and himself was most to be blamed for it. So in all Logick and Law the actour is the principall, the Counsellors are instruments and accessaries. And Kings were ever held above their Councell, and more praise worthy for doing well, then they for advising. Now that God gives us those graces, let us heare out of the Records.*

*Collett. 5.*

*Sunday after Easter.*

Lord from whom all good things doe come.

Lord which art the author and giver of all good things.

*Collett. 7.*

*Sunday after Trinity.*

God the author of all godlinesse.

O eternall God giver of all spirituall grace the author of everlasting life.

*Sunday 23.*

*Prayer. 1.*

*in Matrim.*

*Lords pray-*

*er by D. Cox*

Thine Holy Ghost into us poure with all his gifts most plenteously.

*See more to the same purpose in the Homily for Rogation*

*tion.*

tion weeke, Part. 1. 2. 3. Now. Cat. quest. 249.

O God from whom all holy desires, all good counsailes, and all just works doe proceed. *Even. pray. Coll. 2.*

That it may please thee to endue the Lords of the Councell, and all the Nobility with grace. *The Letany The Letany*

That it may please thee to give to all thy people encrease of grace to heare meekely thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit. *Also, Coll. 13. after Trin.*

Thou in thy gifts art manifold,  
whereby Christs Church doth stand:  
In faithfull hearts writing thy law,  
the finger of Gods hand.

*Come holy  
Ghost eter-  
nall God.*

Wee beseech him to grant us true repentance.

Indue thy Ministers with righteousness.

Send thy Holy Ghost, and poure into our hearts that most excellent gift of charity.

*Absolution.  
Short pray-  
after the  
Creede.*

Graffe in our hearts the love of thy name.

Inspire continually the universall Church with the Spirit of truth, unity and concord.

*Coll. Quin.  
Sunday.*

Confirmation is ministred to them, that be baptised, that by imposition of hands, and prayer they may receive strength, and defence against all temptations to sinne, and the assaults of the world and the devill.

*Coll. 7. Sun.  
after Trin.*

*Prayer for  
Church mil.  
Reason 2. of  
Confirm.*

Arme and make strong thy feeble hoast,  
with faith, and with the Holy Ghost.

*Lords pray.  
by D. Coxe.*

Every good and heavenly gift, as faith, hope, charity, cometh onely, and solely of God.

*Hom. of fast  
Part. 2.*

God give us grace to follow Christs example in peace and charity, in patience and sufferance.

*Pass. Ser. 1.*

Thou hast received Christs body to have within thee

*Resur. ferm.*

thee the Father, the Sonne, and the Holy Ghost for to dwell with thee, to endow thee with grace to strengthen thee against thine enemies.

*In the same place.*

By the assistance of Gods holy Spirit we be replenished with all righteousness, by his power we are able to subdue all our evill affections.

*In the same place.*

God is present in his chosen all whole in Majestie together with all his power, wisdom, and goodness.

*In the same place.*

From God as from a giver, come these graces and gifts, kindness, meekness, patience.

*Hom. for Whit Sunday.*

Some men will say, How shall I know, that the Holy Ghost is within me? As the tree is knowne by the fruit, so is also the Holy Ghost.

*Part. 1.*

The fruits of the Holy Ghost are love, joy, peace, long suffering, gentleness, goodness, faithfulness, meekness, temperance.

*Hom. of mans misery.*

*Part. 2.*

Of our selves we be crabbe-trees, that can bring forth no apples. We be of our selves of such earth, as can but bring forth weeds, nettles, brambles, briers, cockle and darnell. Our fruits be declared, *Gal. 5.* We have neither faith, charity, hope, patience, chastity, nor any thing else that good is, but of God, and therefore these vertues be called there the fruits of the Holy Ghost, and not the fruits of man.

*Hom. of prayer.*

*Part. 3.*

We ought first to crave things that properly belong to the salvation of the soule, as the gift of repentance, the gift of faith, the gift of charity and good works, patience, lowliness, hope, joy, love, peace, which things God requireth of all those that professe themselves his children.

*Rogat. serm.*

*Part. 1.*

This holy company ( of Saints in heaven ) confesseth constantly, that all the goods and graces, wherewith



with they were endued in soule, came of the goodnes of God onely. It is meet therefore to thinke, that all spirituall goodnesse cometh from God above onely.

We must needs agree, that whatsoever good thing is in us of grace, nature or fortune, is of God onely, as the onely author and worker. *In the same place.*

Let us confesse that of our selves cometh all evill and damnation, and of God all goodnesse and salvation. *Hom. of mans misery.*

If we confesse that all grace of the soule is of God, and is his gift onely, it will teach us to thank God for them: it will abate our pride, when we perceive, that nothing comes of our selves, but sinne and vice: it will keepe us from despising such as have fewer gifts: it will make us to have recourse to God for all grace. *Part. 2. Rogat. serm. Part. 2.*

## CHAP. VI.

### *Of the receiving of grace.*



*By another speciall grace of God, we doe receive the grace and favour, that God offers us in his holy word, then there is no question, but God doth worke effectually, where he doth regenerate. Let us therefore heare, what the Church teacheth us in that behalfe.*

**A**lmighty God give us the grace, that we may alwayes most thankfully receive that his inestimable benefit, to wit, of the death of Christ.

Almighty God which didst give such grace unto

*Coll. Sund.  
2. after  
Easter.  
Coll. S.*

*Andrews  
thy day.*

thy holy Apostle S. *Andrew*, that he readily obeyed the calling of thy Sonne Jesus Christ, and followed him without delay : grant unto us all, that we being called by thy holy word, may forthwith give over our selves obediently to follow thy holy commandments through the same Jesus Christ our Lord.

*Coll. S.  
Matthews  
day.  
Prayer for  
Church  
militant.  
Prayer 3.  
in Confirm.*

Grant us grace to follow thy sonne Jesus Christ. To all thy people give thy heavenly grace, and specially to this congregation here present, that with meek heart and due reverence they may heare and receive thy holy word.

Let thy fatherly hand we beseech thee, ever be over these children, let thy holy Spirit ever be with them, and so lead them in the knowledge and obedience of thy word, that in the end they may obtaine the everlasting life.

*Prayer last  
in ord. of  
Priests.*

Send thy heavenly blessing so upon these thy ministers, that thy word spoken by their mouthes may have such successe, that it may never be spoken in vaine. Grant also that we may have grace to heare and receive the same, as thy most holy word.

*Serm. of  
Salvation.  
Part. 3.  
Hom. for  
Whitsun-  
day.  
Part. 1.*

By faith given us of God we embrace the promise of Gods mercy, and of the remission of our finnes.

Let us humbly beseech God so to worke in our hearts by the power of his holy Spirit, that we being regenerate and newly borne againe in all goodnesse, righteousnesse, sobriety, and truth, may in the end obtaine eternall life.

*Part. 2.*

God of his great mercy so work in all mens hearts by the mighty power of the Holy Ghost, that the Gospell may be truely preached, truely received, and truely followed in all places.

By

By the worke of the Holy Ghost we receive this grace of God, whereunto we are restored. *Now. Cat. quest. 149.*

## CHAP. VII.

### *Of the internall effect of grace.*

**T**HE books attribute the internall effects of grace to God also. For howsoever that grace that is given us in regeneration have some power to produce spirituall thoughts; yet because our spirituall life is not so compleat, as our naturall life, and is much hindred from good inclinations by the corruptions of our flesh remaining, so that it cannot do that good it would without a fresh supply of Gods assisting grace, therefore the help of God is still implored, and the praise of the effect given to him. Now if in a man regenerate there be need of more grace to help that act, which he hath already, then certainly the first work of grace, whereby a dead man is made alive spiritually, must needs be the only effectuall work of Gods Spirit. For if he cannot thinke what he would, now he hath grace, at all times without further help, then certainly before he had grace, he could do nothing pleasing to God. This head of the internall effects of grace is the largest of all the rest. We will therefore divide it into two parts. First we will treat of the internall effect of Gods grace in generall in the regenerate. Secondly, of the particular effects of it.

*For the First.*

*The effect of grace in generall is set down in these places.*

**O** God from whom all holy desires, all good counsels and all just works do proceed. *Collect. 2. Even. Pray.*

*That*



*Letany.* That it may please thee to endue the Lords of the  
Counsell, and all the Nobilitie with grace.

*Letany.* That it may please thee to give to all thy people  
increase of grace, to heare meekly thy word, and to  
receive it with pure affection, and to bring forth the  
fruits of the Spirit.

*Coll. Sund.* O God from whom all good things do proceed.  
*5. after Ea-* O God the Authour and giver of all good things.  
*ster.* Almighty and mercifull God, of whose onely gift  
*Sund. 7. af-* it cometh, that thy faithfull people do unto thee true  
*ter Trin.* and laudable service.

*Sunday 13.* God our refuge and strength, which art the au-  
*after Trin.* thour of all godlinesse.

*Coll. Sund.* O eternall God giver of all spirituall grace, the  
*23. after* authour of everlasting life.  
*Trin.*

*Prayer 1.* Thou in thy gifts art manifold,  
*in Matrim.* whereby Christs Church doth stand:  
*Veni Crea-* In faithfull hearts writing the law,  
*tor.* the finger of Gods hand.

*Lords pray.* Thine holy Ghost into us poure,  
*by D. Coxe.* with all his gifts most plenteously.

*Rogat. Ser.* Whatsoever is good proceedeth from God as  
*Part. 1.* from the principall fountain, and the only authour.  
All good things come down to us from above from  
the Father of light.

*The Title of the Sermon is,*

That all good things cometh from God.  
*Part. 3.* In Christ God the Father doth blesse us with all  
spirituall and heavenly gifts.

*Now. Cat.* God is the giver of all good things.  
*quest. 249.* The particular effects of grace are seene either in mor-  
tifying of vice, or exercising of vertue in the heart. I wil  
begin

*begin with those places that speake of mortifying of vice.*

Almightie God mortifie and kill all vices in us.

*Coll. Innoc.*

A Sacrament is an externall and visible sign, of an  
internall and spirituall grace given unto us. This  
grace in Baptisme is a dying unto sinne, and living  
unto righteousnesse.

*day.*

*Cat. in the*

*Common*

*Prayer book*

*quest. 15. 18*

*Complaint*

*of a sinner.*

Now let those drops most sweet

So moist my heart most dry,

That I with sinne replete

May live and sinne may dye,

That being mortifide

This sinne of mine in mee,

I may be sanctifide

By grace of thine in thee,

So that I never fall

Into such mortall sinne,

That my foes infernall

Rejoyce my death therein :

But vouchsafe me to keep

From those infernall foes,

And from that lake so deep,

Whereas no mercy growes.

Make us to follow the doctrin of *Iohn the Baptist*, *Coll. on S.*  
that we may truly repent according to his preaching. *Iohn Bapt.*

Give us thy heavenly grace, that we may truly  
and earnestly repent.

*Prayer 1.*

As thou gavest the Ninivites repentance through  
thy grace, so now visit the hearts of thy people in this  
land with thine heavenly grace and holy Spirit, that

*added to*

*Set. Fast.*

*1625.*

*Prayer. 4.*

*Thanks.*

*for ceasing*

*plague,*

*See 1604.*

they may speedily and soundly return unto thee from  
all their wicked wayes, in true repentance and a li-  
ving faith in Jesus Christ.

D

See the like in the Evening prayers set forth in the rainy weather, 1613. Homily of falling from God. Part. 2. Homily against wilfull rebellion. Part. 1. Collect. 1. in Thanksgiving. Novemb. 5. and the next prayer there :

*Collect. on Circumcis. of Christ.* Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will.

*Coll. on Easter tuesday.* Grant us so to put away the leaven of malice and wickednesse, that we may alwayes serve thee in purenesse of living and truth.

*Coll. on S. James day.* Grant that we forsaking all worldly and carnall affections, may be evermore ready to follow thy commandments.

*Lords Pr. by D. Cox.* To withstand Satans invasion  
Give power and strength to every age.  
*Prayer to the holy Ghost before the Serm.* O holy Ghost visit our coast,  
Defend us with thy shield :  
Against all sinne and wickednesse,  
Lord help us win the field.

*Coll. before Epif. Fast. 1625.* Create and make new hearts within us O Lord.  
Give unto us such effectuall grace, that every one

*Thanksgi-ving follow- ing. Coll. 1.* of us beholding the plague of his own heart, we may abhorre our corruptions, and turn our selves away from our evill wayes.

*Prayer. 2.* Give us grace that we may not any more provoke  
*There after the Gospel.* thine indignation against us by our transgressions.

*Prayer against rebel.* Make soft and tender the stony hearts of all those  
that exalt themselves against thy truth.

*in the Hom. Ca. in Com.* Our soules are strengthened and refreshed with  
the body and blood of Christ, as our bodies are with  
*Pray. book.* bread and wine.

*quest. 24.*

By



By the strength of the holy Ghost sinfull flesh is *Now. Cat.*  
subdued and tamed, and corrupt desires are bridled *quest. 144.*  
and restrained.

We pray that God will with the moving of his ho- *Quest. 208.*  
ly Spirit, so change and fashion all the wils of us all  
to the will of his Majestie, that we may will or wish  
nothing, that his divine will misliketh.

Thus much for the effects of grace in mortifying  
of vice, now follow those that belong to the execu-  
ting vertue in the soul.

That it may please thee to give us an heart to love *Letany.*  
and dread thee, and diligently to live after thy com-  
mandments.

By thy speciall grace preventing us, thou dost put *Collect. on*  
into our hearts good desires. *Easter day.*

Almightie God which dost make the minds of all *Sund. 4. af-*  
faithfull men to be of one will, grant unto thy peo- *ter Easter.*  
ple, that they may love the thing, which thou com-  
mandest, and desire that which thou dost promise.

Grant us thy humble servants, that by thy holy *Coll. Sund.*  
inspiration we may think those things that be good. *5. after Ea-*

Lord to whom thou hast given an hearty desire to *ster.*  
pray. *Sund. 3. af-*

O God poure into our hearts such love toward *ter Trinity.*  
thee, that we loving thee in all things may obtaine *Sund. 6. af-*  
thy promises. *ter Trinity.*

That thy servants may obtaine their petitions, *Sund. 10. af-*  
make them to aske such things as shall please thee. *ter Trinity.*

Grant we beseech thee, that we may so run to thy *Sunday 13.*  
heavenly promises, that we faile not finally to attain  
the same.

That we may obtaine that which thou dost pro- *Sunday 14.*  
mise,

mise, make us to love that which thou dost command.

*Sund. 18.* Grant thy people grace with pure heart and minde to follow thee the onely God.

*Coll. on S. Barthol.* Grant we beseech thee unto thy Church to love that he beleaved.

*day.* Grant us so to be joyned together in unity of Spirit by their doctrine, that we may be an holy Temple acceptable to thee.

*Coll. on Sim and Iudes day.* Cleanse our hearts that we may perfectly love thee and worthily magnify thy holy name.

*Prayer at begin. of Commandements.* Lord have mercy upon us, and incline our hearts to keepe this law.

*Prayer after each command.* Lord write all these thy lawes in our hearts we beseech thee.

*After the last commandement.* Grant us therefore gracious Lord so to eate the flesh of thy deare Sonne Jesus Christ, and to drinke his blood, that our sinfull bodies may be made clean by his body, and our soules washed through his most precious blood.

*Prayer of the Priest in the name of the communicants.* We most humbly beseech thee O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship.

*Prayer. 2. after receiving the communion.* O Almighty Lord and everliving God, vouchsafe, we beseech thee to direct, sanctifie, and govern both our hearts and bodies in the wayes of thy lawes, and in the works of thy Commandements.

*Prayer. 2. in the short ones after the communion.* Grant we beseech thee Almighty God, that, the words which we have heard this day with our outward eares, may through thy grace be so graffed inwardly in our hearts, that they may bring forth in us the fruit of good living.

*Prayer. 3.* the fruit of good living.

Sanctific

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and minde

ch to love

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ly Temple

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Sanctific

Sanctify and wash these children with the Holy *Prayer. 1.*  
Ghoſt, that they being delivered from thy wrath may *in Baptiſme.*  
be received into the Arke of Chriſts Church, & being  
Redfaſt in faith, joyfull through hope, and rooted in  
charity, may ſo paſſe the waves of this troubleſome  
world, that finally they may come to the land of e-  
verlaſting life.

I deſire my Lord God our heavenly Father, who *Cat. in com-*  
is the giver of all goodnes, to ſend his grace unto me, *mon prayer*  
and to all people that we may worſhip him, ſerve him, *booke queſt.*  
and obey him, as we ought to doe. *13.*

Daily increaſe in theſe thy ſervants, thy manifold *Prayer. 1.*  
gifts of grace, the ſpirit of wiſdome and underſtand- *in confirm.*  
ing, the ſpirit of counſaile, and ghofly ſtrength, the  
ſpirit of knowledge and true godlineſſe, and fulfill  
them, O Lord, with the ſpirit of thy holy ſeare.

Almighty and everliving God, which makeſt us *Prayer. 3.*  
both to will and to doe thoſe things, that be good  
and acceptable unto thy Majeſty.

The Lord ſo fill you with all ſpirituall benediction *The Bleſs-*  
and grace, that you may ſo live together in this life, *ing in mar-*  
that in the world to come, you may have life ever- *riage.*  
laſting.

Send thy bleſſing upon theſe thy ſervants, that *Prayer. 2.*  
they obeying thy will, and alwayes being in ſafety, *in Matrim.*  
under thy protection, may abide in thy love to their  
lives end.

Grant that this man may love his wife according *Prayer. 4.*  
to thy word, and alſo that this woman may be a fol-  
lowe of holy and godly Matrons.

Almighty God poure upon you the riches of his *Prayer. 5.*  
grace, ſanctifie and bleſſe you, that ye may pleaſe *in Matrim.*



him both in body and soule, and live together in his love unto your lives end.

*Prayer 2.* Give this thy servant grace so to take thy visitation on, that after this painfull life ended, he may dwell with thee in life everlasting.

*Prayer 3.* Renew in this thy servant ( most loving Father ) whatsoever hath been decayed by the fraud and malice of the Devill, or by his owne carnall will and frailnesse.

*Sentence. 4.* Thou most worthy Judge eternall, suffer us not at our last houre for any paines of death to fall from thee.

*Last prayer in buriall.* We meekly beseech thee ( O Father ) to raise us from the death of sin unto the life of righteousness.

O Holy Ghost

*Veni Creator Spiritus.*

Visit our mindes and unto us,  
thy heavenly grace inspire:  
That in all truth, and godlinesse,  
we may have true desire.

*In the same hymne.*

To us such plenty of thy grace,  
good Lord grant we thee pray:  
That thou mayst be our comforter,  
at the last dreadfull day.

*Lords pray. by D. Coxe. Prayer last in order Deacons.*

Grant we pray not with lips alone,  
But with the hearts deepe sigh and grone.  
Make these Deacons to be modest, humble, and constant in their ministration, to have a ready will to observe all spirituall discipline, that they continually ever stable and strong in thy Sonne Christ, may well use themselves in this office.

*Prayer. 2. in Consecr. of Bishops.*

Almighty God our heavenly Father, who hast given you a good-will to doe all these things, &c.

Govern

ther in ho  
 newnesse of life therein to laud and magnifie thy *Prayers in the fast.*  
 hy visitat  
 blessed name, for ever, and to live every one of us *1625. Coll.*  
 may dwell  
 according to the severall state of life, whereunto *1.*  
 thou Lord hast ordained us in godly feare, and  
 g Father rembling before thee.

nd and ma  
 Grant us grace, and true repentance, stedfast faith, *Prayers in the fast.*  
 all will an  
 and constant patience, that whither we live or die, *1625. Coll.*  
 ve may alwayes continue thine, and ever praise thy  
 offer us no  
 holy name, and by thy great mercy be partakers of *1.*  
 to fall from  
 grace in this life, & eternall glory in the life to come.

Grant us a due care and conscience in our selves to *Prayer. 6.*  
 to raise use all good meanes of recovery: that neither we *added to the*  
 teousnesse  
 tempt thy Majesty by presumption in contemning of *Letany.*

he contagion; or neglecting of the meanes of avoid-  
 ing, removing and repressing the same: neither de-  
 paire of thy goodnesse, or murmure against thy pro-  
 vidence (if we be not so soone eased and delivered  
 as we desire) but that we may (submitting our selves,  
 in all things to thy good will and pleasure) seeke thy  
 mercifull favour for our release and succour, by true  
 faith and repentance: use the meanes for ease, which  
 thou givest us with care and diligence: helpe the af-  
 flicted and preserve the whole with compassionate  
 itty and charity: and finally depend upon thy provi-  
 dence, and waite for thy gracious deliverance with  
 onstant hope and patience.

Send us light in our understanding, readinesse and *Prayers in the fast.*  
 obedience in our will.

We can doe nothing pleasing to God without *1626. Pray.*  
 Gods grace through Christ preventing us, that we *1. added to*  
 may have a good will, and working with us, when we *Letany.*  
 have a good will. *Art. 10.*  
 In

Govern

*Rogers on  
that Art.  
Prop. 3.*

In the man that is born again the understanding  
inlightned, and the minde wholly changed, and the  
body is made able to produce good works.

*Prop. 7. on  
Art. 17.*

They that are predestinated are both justified by  
faith, and sanctified by the Spirit, and shall be glorified  
in the life to come.

*Prayer for  
March 27.  
1. Pr. added  
to Letany.  
Last prayer  
save one.*

Grant that the King may through thy grace in a  
honour, vertue, and godlinesse, continue his glorious  
reigne over us many yeers.

*Hom. of ex-  
hort. to read  
Script.  
Part. 1.  
In the same  
place.  
Part. 2.*

Blesse the Kings royall allyance with the dew  
thy heavenly Spirit, that they ever trusting in thy  
goodnesse, and protected by thy power, may after  
death obtain eternall glory.

The Scriptures have power to turn through Gods  
promise, and be effectuell through Gods assistance.

In reading Gods word he profits most, that is most  
turned into it, that is most inspired with the holy  
Ghoſt.

Read not the Scriptures without daily praying to  
God, that he would direct your reading to good  
effect.

*In the same  
place.*

Let us pray to God, that we may speak, think, be-  
leeve, live, and depart hence according to the whole  
some doctrine of the Scriptures.

*Ser. of Salu.  
Part. 1.  
In the same  
place.*

True faith is not ours, but by Gods working in us.  
A true and lively faith is the gift of God.

*Serm. of  
Truth.  
Part. 1.*

God gave the Fathers then grace to be his children,  
as he doth us now.

*Sermon a-  
gainst adul-  
tery.*

We are sanctified and made holy by the blood of  
Christ through the holy Ghoſt.

*In the same  
place.*

God grant that these words against adultery may  
not be spoken in vain.



erstanding  
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s.  
justified  
ll be glori  
y grace in a  
ue his glori

God by his holy word indueth his people assem- *Hom. of*  
bled in his Church, with the effectuous presence of *right use of*  
his heavenly grace. *Church.*

God doth indue his people assembled in his *Hom. a-*  
Church, with the effectuall presence of his grace by *gainst perill*  
his word and promises to the attainment of worldly *of idol.*  
commodities, and all heavenly gifts, and life ever- *Part. 1.*  
lasting.

God vouchsafe to purifie our minds through faith *Hom. of in-*  
in Christ, & to instill the heavenly drops of his grace *form of such*  
into our hard-stony hearts to supple the same, that *as take of-*  
we be not contemners and deriders of his word, but *sence at*  
that with all humbleness of minde and Christian re- *some places*  
verence, we may indeavour our selves to heare and *of Script.*  
to read his sacred Scriptures, and inwardly, so to di- *Part. 2.*  
gest them, as shall be to the comfort of our soules,  
and sanctification of his holy Name.

Man is first made good by the Spirit and grace of *Hom. of*  
God, that effectually worketh in him, and afterwards *Alm/deeds.*  
bringeth forth good fruits. *Part. 2.*

The grace of God worketh all in all. *Hom. of*  
Whatsoever can be named good and profitable for *Alm/deeds.*  
body or soule, comes only of Gods mercy and meere *Part. 2.*  
favour, and not of our selves. *In the same*  
*place.*

God attributes that unto us, and to our doings, that *In the same*  
he by his Spirit worketh in us, and through his grace *place.*  
procureth for us.

God grant that we may alwayes shew our selves *Passion.*  
thankfull for Christs death, abhorring all kinde of *Sermon. 2.*  
wickednesse, and applying our minds wholly to the  
service of God, and the diligent keeping of his com-  
mandments.

Hom. for  
Whitsun-  
day.

It is Gods Spirit which ingendreth a burning zeale towards Gods word.

Part. 1.

In the same  
place.

*Nicodemus* knew not the power of the holy Ghost in this behalfe, that it is he which inwardly worketh the Regeneration, and new birth of mankinde.

In the same  
place.

It is the holy Ghost and no other thing that doth quicken the minds of men, stirring up good and godly motions in their hearts, which otherwise of their own crooked and perverse nature they should never have.

In the same  
place.

The fruits of faith, charitable and godly motions, if man have any at all in him, they proceed onely of the holy Ghost, who is the only worker of our sanctification, and makethus new men in Christ Jesus.

Part. 2.

The Spirit of Jesus is a good Spirit, an holy Spirit, a lowly Spirit, a mercifull Spirit. If any man live up rightly, he hath the holy Ghost within him.

Serm. for

Rogat. week.

Part. 1.

If the Saints in heaven were asked, who should be thanked for their regeneration, justification, and salvation, they would answer with *David*. Not to thee Lord, but to thy Name give all the thanks.

In the same  
place.

If they be asked, whence came all their glorious works, they would say with *Esay*, O Lord it is thou of thy goodnesse, that hast wrought all our works in us not we our selves.

In the same  
place.

They be justitiaries and hypocrites, which robb the Almighty God of this honour, and ascribe it to themselves.

Serm. for

Rogat. week.

Part. 2.

Let us confesse, that all spirituall graces behove able for our soule come from God, without whose goodnesse no man is called to faith or stayed therein.

In the same  
place.

God grant us all grace so to heare his word that we may fulfill it.

God give us grace to know those things, and to *Part. 3.*  
 feele them in our hearts. This knowledge and feel-  
 ing is not in our selfe : by our selfe it is not possi-  
 ble to come by it. Let us therefore meekly call upon  
 the Holy Ghost, that he would assist us and inspire us  
 with his presence, that in him we may be able to  
 heare our salvation. For without his lively and secret  
 inspiration we cannot so much as name Christ. Much  
 lesse should we be able to beleewe.

In Gods Spirit shall we be meet vessels to receive *In the same*  
 the grace of Almighty God : for it is he that purgeth *place.*  
 and purifieth the minde by his secret working. He  
 sitteth in the tongue of man to stirre him to speake  
 his honour. He onely ministreth spirituall strength  
 to the powers of our soule and body. It is Gods Spi-  
 rit, that maketh us to hold the way, which God hath  
 prepared for us, and to pray boldly to God. If any  
 gift we have, whereby we may worke to the glory of  
 God, and profit of our neighbour, all is wrought by  
 this Spirit.

The holy Spirit will confirme us in all things. *In the same*

Married persons must crave continually of God, *place.*  
 the helpe of his holy Spirit so to rule their hearts, and *Hom. of*  
 to knit their minds together, that they be not dis- *Matrim.*  
 severed by any division of discord.

It is God that worketh in us both the will, and the *Serm. of*  
 deed. *Phil. 2.* For this cause although *Jeremy* had said *Repen.*  
 before, If thou returne O *Israel*, returne unto me, *Part. 1.*  
 faith the Lord, yet afterward's he saith, Turne thou  
 me O Lord, & I shall be turned, for thou art the Lord  
 my God. *Ier. 6.* And therefore that holy writer and  
 ancient Father *Ambrose* doth plainly affirme, that



the turning of the heart to God is of God. *Ambros. de vocat. gent. lib. 8. cap. 9.* As the Lord himselfe doth retestifie by his Prophet, saying, And I will give thee an heart to know me, that I am the Lord, and they shall be my people, and I will be their God, for they shall returne unto me with their whole heart.

*In the same place.*

God vouchsafe by his holy Spirit to worke a true and unfained repentance in us.

*Hom. a. gainst wilfull rebell.*

If we repent, God will either take away evill Princes, or of evill make them good.

*Part. 1. Next pray. after Coll.*

Make us now and alwayes truly thankfull in heart, word, and deed, for all thy gracious mercies, and this our speciall deliverance.

*Nove. 5. Now. Cat. quest. 43. quest. 128.*

We must on the Sabbath rest from our own works, and yeeld our selves wholly to Gods governance that he may doe his workes in us.

*quest. 129.*

From Christs resurrection cometh unto us an endeavour, vertue, and strength to live well and holily. Christ indueth us with strength by the vertue and power of his resurrection to rise from the deadly workes of siune, and live to righteousnesse.

*quest. 142.*

The Spirit of God is called holy, for that by him the elect of God and the members of Christ are made holy: for which cause the scriptures have called him the spirit of sanctification.

*quest. 164.*

It is onely God which strengthneth man and body whose grace the sinner conceiveth this hope, mind, and will.

*quest. 173.*

Christ with the inspiration and vertue of the Holnesse of Ghost doth regenerate and newly forme us to the endeavour of innocency and holinesse, which we call newnesse of life.

Faith is the gift of God, and a singular and excellent gift. *quest. 180.*

The Holy Ghost hath wrought faith in my heart by the preaching of the Gospel. *quest. 249.*

## CHAP. VIII.

### *Of the purification of the heart.*

**M**Orall perswasion goes before any intent in man to purifie his owne heart. If then this latter act of purifying the heart, which must necessarily follow the intention of purging be attributed to God, then must he needs doe more in the conversion of a sinner then morally to perswade him to purge his owne heart. Now that this act is ascribed to God, the bookes can witnesse.

**O** God make cleane our hearts within us.

From all blindnesse of heart, from pride, vaine-glory, and hypocrisy, from envy hatred and malice, Good Lord deliver us. *Short prayers after the Creed. Letany.*

Grant us the true circumcision of the Spirit, that our hearts being mortified from all worldly and carnall lusts, &c. *Coll. on circumcision of Christ.*

Create and make in us new and contrite hearts. *Coll. 1. day of Lent.*

Have mercy upon all Jews, Turkes, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word. *Coll. 3. on good Friday.*

Grant us so to put away the leaven of malice and wickednesse, that we may, &c. *Coll. on Tuesday in Easter.*

*Collect. on the Purif. of the virgin S. Mary.* Grant that we may be presented to thee with pure and cleane mindes.

*Coll. on S. Matthews day.* Grant us grace to forsake all covetous desires, and inordinate love of riches.

*Coll. on S. Lukes day.* May it please thee by the wholesome medicines of Lukes doctrine, to heale all the diseases of our soules.

*Coll. on S. Lukes day.* God therefore for his mercies sake vouchsafe to purifie our mindes through faith in his Sonne Jesus

*Hom. of In- form. of them which take offence &c.* Christ, and to instill the heavenly drops of his grace into our hard stony hearts to supple the same, that we

*Part. 2. end.* be not contempters and deriders of his infallible word.

*Serm. for Rogat. week* In Gods Spirit shall we be meet vessels to receive the grace of Almighty God. For it is he that purgeth

*Part. 3.* and purifieth the minde by his secret working.

## CHAP. IX.

### Of the externall effect of grace.



*I*f the externall effects of grace come not altogether from the spirituall power put into us at the first, nor from the perswasions of the Ministers, but God is said to worke in us the deed as well as the will to doe well, and we taught to pray to God for such effectuall grace, as may produce good effects outwardly, then it follows that the grace it self cannot be wrought in us onely by morall perswasion, but must be wrought in us by diuine operation. Now whither the outward effects of grace be wrought by Gods assisting spirit or no, let the authentick records of our Church speak.



Lord open thou our lips, and our mouth shall shew forth thy praise. *Short prayers after the Lords Pr. Letany.*

That all Bishops, Pastours, and Ministers of the Church, may both by their preaching and living, set forth and shew true knowledge and understanding. *Letany.*

That it may please thee to give the Magistrates grace to execute Justice, and to maintain truth. *Letany.*

That it may please thee to give us an heart diligently to live after thy commandements. *Letany.*

That it may please thee to give to all thy people increase of grace to heare meekly thy word, and to bring forth the fruits of the Spirit. *Letany.*

That it may please thee to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word. *Letany.*

Grant that we evermore serve thee in holinesse and purenesse of living. *Prayer in the Letany*

So replenish the King with the grace of thy holy Spirit, that he may alway walk in thy way. *before the prayer for the King.*

That Bishops and Curats, and all Congregations committed to their charge may truly please thee, poure upon them the continuall dew of thy blessing. *Prayer for the King. Prayer for the Bishops.*

Grant that thy people which call upon thee, may have grace and power faithfully to fulfill what they know, they ought to do. *Coll. on I. Sund. after*

Lord we beseech thee to keep thy Church continually in the true Religion. *Epiph. Coll. on 5. Sund. after*

Give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions. *Epiph. Coll. on I. Sunday in*

Mercifully grant that we both follow the example of Christs patience. *Lent. Coll. on Sun.*

Receive before East.

*2. Coll. on good Friday* Receive our prayers, that every member of thy holy Congregation in his vocation, and ministry may truly and godly serve thee.

*Collect. on Easter day.* As by thy speciall grace preventing us, thou didst put in our minde good desires, So we beseech that by thy continuall help we may bring the same to good effect.

*Coll. on 2. Sund. after Easter.* Grant that we may daily endeavour our selves, to follow the blessed steps of Christs most holy life.

*Coll. on 3. Sund. after Easter.* Grant unto all them that be admitted into the fellowship of Christs religion, that they may follow all such things as be agreeable to their profession.

*Coll. on 1. Sunday after Trinity.* Because the weaknes of our mortall nature can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee both in will and deed.

*Coll. on 9. Sund. after Trinity.* Grant us Lord we beseech thee, the Spirit to think and do alwayes such things as be rightfull, that we which cannot be without thee, may by thee be able to live according to thy will.

*Coll. on 13. Sund. after Trinitie.* Almighty and mercifull God of whose onely gift it cometh, that thy faithfull people do unto thee true and laudable service.

*Coll. on 15. Sund. after Trinity.* Because the frailtie of man without thee cannot but fall, lead us to all things profitable to our salvation.

*Coll. on 17. Sund. after Trinity.* Lord we pray thee that thy grace may alwayes prevent, and follow us, and make us continually to be given to all goods works.

*Coll. on 22. Sund. after Trinity.* Lord we beseech thee to keep the Church in continuall godlineffe, that it may be devoutly given to serve thee in good works.

Grant

Grant unto us all, that we being called by thy holy word, may forthwith give over our selves obediently to fulfill thy holy commandements. *Coll. on S. Andr. day.*

Grant that we may follow thy holy doctrine that Saint *Paul* taught. *Coll. on Convers. of S. Paul.*

Let us not be destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory. *Coll. on S. Barn.*

Make us so follow the doctrine, and holy life of Saint *Iohn Baptist*, that we may truly repent, and constantly speak the truth, boldly rebuke vice and patiently suffer for the truths sake. *Coll. on S. Iohn Bapt.*

Make we beseech thee all Bishops and Pastours diligently to preach thy holy word, and the people obediently to follow the same. *Coll. on S. Peter.*

Grant that we forsaking all worldly and carnall affections, may be evermore ready to follow thy commandements. *Coll. on S. James.*

Grant us grace to follow thy holy Saints in all vertuous and godly living. *Collect. on All Saints.*

Lord have mercy upon us and incline our hearts to keep this law. *Prayer after every command.*

Let us beseech God that we may flee from all idolatry. *Ser. against perill of idol.*

God for his great mercy sake so work in our hearts by his holy Spirit, that we may alwayes make our humble prayers unto him as we ought to do. *2. Part. Sermon concerning Pr.*

Let us call upon the father of mercy, that we may be assisted with the presence of his holy Spirit, and demeane our selves in speaking and hearing to the salvation of our souls. *1. Part. of 1. Part. of Sermon for Rog. Week.*

If we should aske the Saints in heaven, whence  
F came *In the same place.*



came their glorious works which they wrought in their lives, *Eſay* ſaith, O Lord it is thou of thy goodneſſe, that haſt wrought all works in us.

*Prayers for the Faſt.*

1625.

2. Prayer added in the Letany.

*Thankſgiuing.* 1625.

*Collect.* 1.

*In the ſame book.*

3. Prayer after the Goſpel.

Grant that this thy rod, may by thy heavenly grace ſpeedily work in us the fruit and effect of true repentance, unfainedly turning and converting unto thee, and perfect amendment of our whole lives.

Give us ſuch effectual grace, that we looking every one of us into the plague of his own heart, may abhorre our own corruptions, and turn from our evill wayes.

We moſt humbly beſeech thee to poure thy heavenly grace into our hearts, that we may learn to turn unto thee from our wicked wayes.

## CHAP. X.

### Of Gods governing us.



Seeing after we are regenerated and have ſpiritual life wrought in us, we ſtill need Gods help to govern us, it muſt needs follow that being ſpiritually dead by nature, we could not be made alive by a morall ſwaſion, but by a powerfull work of God. That we ſtill need Gods governing grace, appears by authoriſed books.

*Morning Prayer.*

*Coll.* 3.

*Coll.* on 5.

*Sunday in*

*Lent.*

Grant that our doings may be ordered by thy governance, to do alwayes that is righteous in thy fight.

We beſeech thee, that by thy great goodneſſe thy people may be governed and preſerved evermore both in body and ſoul.

Lord

Lord from whom all good things do come, grant *Coll. on 5.*  
us thy humble servants, that by thy holy inspiration *Sund. after*  
we may think those things that be good, and by thy *Easter.*  
mercifull guiding may performe the same.

Lord make us to have a perpetuall feare and love *Coll. on 2.*  
of thy holy name, for thou never failest to help and *Sund. after*  
govern them, whom thou dost bring up in thy sted- *Trinity.*  
fast love.

Grant that the course of this world may be so or- *Coll. on 5.*  
dered by thy governance, that thy congregation *Sund. after*  
may joyfully serve thee in all godly quietnesse. *Trinity.*

O Almighty Lord everliving God vouchsafe, we *Short Pray.*  
beseech thee to direct, sanctifie and govern both our *after Com.*  
hearts and bodies in the wayes of thy laws, and in the *Prayer 2.*  
works of thy commandements.

Defend, O Lord, this child with thy heavenly *Prayer in*  
grace, that he may continue thine for ever *Confirm.*

Married persons must crave the help of Gods Spi- *Hom. of*  
rit so to rule their hearts, that their minds be not de- *Matrim.*  
severed.

Use oft prayer to God, that he would be present *In the same*  
by you, that he would continue concord and chari- *Hom.*  
tie betwixt you.

We pray that God by his holy Spirit would illumi- *Now. Cant.*  
nate and govern the hearts of all such, as be of his *quest. 206.*  
Church, wherein he reigneth specially, as in his king-  
dome.

As thou hast by Gods guiding, first conceived this *quest. 251.*  
minde and will, so shalt thou by his grace attain to a  
happy end of this thy godly study and indeavour.

## CHAP. XI.

Of Gods preserving us in godlinesse,  
and from sinne.



As the power of God manifests it selfe at first in regenerating us, so may it evidently be discerned afterwards in resisting Satans temptations and keeping us in the wayes of piety. If an effectuall worke of God be sometimes needfull to keepe us from grosse idolatry in heavy temptations, then is it much more needfull to keepe us from evill thoughts, and in pious meditations with delight. Our flesh is quickly weary of good wayes and easily inclining to evill after we are regenerate. If now besides the strength of that working grace, which God put into us at first there be need of an effectuall helpe of grace still: then was there at first, when we were able to doe nothing, need not of a stocke, that we might use we'l or ill, but of an effectuall work of grace, to worke faith and repentance in us. Now what need we have of Gods preserving helpe let the booke speake.

*Te Deum.*

*Lament.*

Vouchsafe, O Lord, to keepe us this day without sinne.

From all evill and mischief, from sinne, from the crafts and assaults of the devill, from thy wrath and from everlasting damnation.

Good Lord deliver us.

From all blindness of heart, from pride, vaine-glory, and hypocrisie, from envy, hatred, and malice, and all uncharitableness.

Good



Good Lord deliver us.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh, and the devill.

Good Lord deliver us.

That it may please thee to keepe and strengthen *Letany.* in the true worshipping of thee in righteousness and holiness of life thy servant, *Charles* our most gracious King and Governour.

Lord make us to have a perpetuall feare and love *Coll. Sund.* of thy holy name. *2. after*

Nourish us with all goodnessse, and of thy great *Trin.* mercy keepe us in the same. *Sund. 7.*

Lord we beseech thee grant thy people grace to *Sund. 18.* avoid the infections of the devill.

Lord we beseech thee to keepe thy household the *Sund. 22.* Church in continuall godlinesse.

Almighty God confirme and strengthen you in all *Absolv. at* goodnessse. *the Com-*

I pray unto God, that it will please him to save and *munion.* defend us in all dangers ghostly and bodily, and that *Cat in book* he will keepe us from all sinne and wickednesse. *of Com. Pr.*

Preserve and continue this sicke member in the *quest. 13.* unity of thy Church. *Pr. 3. in vis.*

Strength and stablish all our weaknesse *of the sicke.* so feeble and so fraile, *Veni Crea-*

That neither flesh the world nor devill *tor.* against us doe prevaile.

And grant, O Lord, that thou being *In the same* our leader and our guide: *hymne.*

We may eschew the snares of sinne, and from thee never slide.

*Humble  
suit of son.*

Onely thy grace must be my stay  
least that I fall downe flat,  
And being downe, then of my selfe  
cannot recover that.

*Prayer to  
the Holy  
Ghost before  
Serm.*

Lord keepe our King and his counsell,  
and give them will and might  
To persevere in thy Gospel,  
which can put sinne to flight.

*Hom. of  
faith.*

It is God that must be our defence and protection  
against all temptation of wickednesse and sinne.

*Part. 3.*

*Hom. of In-  
form. of  
them which  
take offence  
C. 6.*

Noah and Lot godly men, which otherwise felt in-  
wardly Gods holy Spirit inflaming them in their  
hearts with the feare and love of God, could not by  
their owne strength keepe themselves from com-  
mitting horrible finnes.

*Part. 1.*

*In the same  
place.*

We must therefore acknowledge our owne infir-  
mity and weaknesse, and pray more earnestly to God  
incessantly for his grace to strengthen us and to de-  
fend us from all evill.

*Serm. for  
Rogat. week  
Part. 3.*

It is of the goodnesse of God, that we faint not in  
our hope unto him. It is verily Gods worke in us, the  
charity wherewith we love our brethren. If after our  
fall we repent, it is by him that we repent, which  
reacheth forth his merc full hand to raise us up. If a-  
ny will we have to rise, it is he that preventeth our  
will, and disposeth us thereto.

*Hom. of  
Matrim.  
Nom. Cat.  
quest. 206.*

Pray God to defend and maintaine you in marri-  
age, that ye be not overcome with any temptations.

We pray that God would strengthen the members  
of his Church with his aide and power, as his souldi-  
ers, that they may earnestly fight against and subdue  
the devill, the world, and the lusts of the flesh.

We

We pray God not to suffer us to be overcome with *quest. 224.* any wicked temptation, but that he will deliver us, and save us from all evill.

Direct our steps in thy word, and so shall our feet *Psal. for* be kept from falling, and no wickednesse shall have *Even.* dominion over us.

Deliver us from the power of wicked spirits, and *Even. pray* from all sinne, the workes of darknesse, and from all *er there.* other perils bodily and ghostly.

## CHAP. XII.

### Of the progresse of the Regenerate.

**H**He servants of God that are regenerate though they be able to doe spirituall actions by vertue of that grace they have received, yet so imperfectly, that they cannot make any great progresse in godlinesse without further helpe of Gods grace, they acknowledge that they have of Gods assistance to bring into action their good cogitations, so violently are they opposed by the remainders of fleshty corruption. Now if the regenerate have need of Gods grace to make a progresse, how much more have they need of his effectuall grace, that have no power to regenerate themselves, as we say, or at least not so much as the regenerate have to proceed; as our adversaries must say, unlesse they will put no difference betwixt spirituall death and spirituall life. Let us now heare the testimony of the bookes in this particular.



*Collect. on Christmas day.* Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit.

*Sund. 7. after Trinity.* Nourish us with all goodnesse.

*Sunday 14. after Trin.* Almighty and everlasting God, give unto us the encrease of faith, hope, and charitie.

*Prayer 3. in Baptisme.* Encrease this knowledge, and confirme this faith in us evermore.

*Prayer in priv. Bapt.* Give thy holy Spirit to this infant, that he being born again, and being made heire of everlasting salvation through our Lord Jesus Christ, may continue thy servant, and attain thy promise.

*Prayer 1. in Confirm.* Daily increase in these thy servants, thy manifold gifts of grace, the spirit of ghostly strength, and true godlineffe, and fulfill them, O Lord, with the spirit of thy holy feare.

*Prayer 2. there.* Defend O Lord, this childe with thy heavenly grace, that he may continue thine for ever, and daily increase in thy holy Spirit more and more, untill he come unto thy everlasting kingdome.

*Prayer to holy Ghost before Ser.* O Lord increase our faith in us, and love so to abound, &c.

*Prayer 3. in order of Priests.* We humbly beseech thee, by the same thy Sonne to grant unto all us which either here, or else where call upon thy name, that we may shew our selves thankfull to thee for these and all other thy benefits, and that we may daily encrease and go forwards in the knowledge and faith of thee and thy Sonne by thy holy Spirit.

*Prayer. 2. in Consecr. of Bishops.* Almighty God accomplish in you the good work, which he hath begun, that ye may be found perfect, and irreprehensible at the latter day.

Regard

Regard not the horreur of our finnes, but our unfained repentance. Perfect that worke which thou hast begun in us. *Prayer in fast. 1625. Coll. 1.*

Give unto us every day more earnest and unfeigned repentance: plant in our hearts by the grace of thy holy Spirit a settled feare of thy name, and full resolution to lead the rest of our life in the carefull obedience of thy holy will in our callings, and faithfull hope of a better life to come. *Prayer 6. added to Letany there.*

Lord we beleeve, but do thou encrease our faith, our devotion, our repentance, and all Christian vertues. *Prayer for season. Weather there.*

Thou didst most graciously accept our undeserved repentance before thee: we beseech thee to give us the grace of greater humiliation, and to shew as yet further mercy. *Prayer against pestilence in the fast. 1626.*

Neither doth the holy Ghost think it sufficient, inwardly to work the spirituall and new birth of man, unlesse he do also dwell, and abide in him. *Hom. for Whitsunday Part. 1.*

Whether the Prince be good or evill, let us pray for him, for his continuance and increase in goodness, if he be good; and for his amendment, if he be evill. *Hom. against willfull rebel. Part. 1.*

Increase in us more and more a lively faith, and fruitfull love in all obedience. *Thanksgiving. Nov. 5. Pr. after 1. Coll.*

## CHAP. XIII.

*Of the prayers of holy men.*

*Such as are indued with true grace already, yet pray to God still for grace. By which grace they do not intend a power to do well if they please, for this they have already, yea, they had it before they did actually beleeve, and by vertue of this power did beleeve as our adversaries say. The grace then that Gods servants pray for, that they may obey God, is an actuall inclination of their will already regenerate, to the effecting of those good desires, that are in their souls. Neither must we suppose that their prayers aime only at an indefinit power of doing well, but at a certaine event of spirituall power given them by God, as appears by those frequent expressions of the end of their desires in such phrases, as these, That we loving that thou requirest may obtain that thou promistest. That we may continue thy servants, and attain thy promises. That they may so please thee in this world, that in the world to come they may have life everlasting. And many such like. Their prayers do seek more for the furtherance of the will, then for the illumination of the understanding. And of such a will, as is made good already. They must needs then aime at a greater power of the will to good, and a more effectuall direction of good thoughts to good actions, because they seek for a certain effect, which they aske in faith, and God gives in mercy. If they then yet pray for effectual grace, then could they not be converted at the first without it. What they pray for, let us now observe.*

*How-*



that in the judgement of the Church is alive in grace be so imperfect, that he have often need of new and effectually grace, and help of God to go forward, how much need had he then of an effectually work of Gods grace in regenerating him, who by the judgement of the same Church was dead in sinnes and trespasses before, yea as dead to grace (for so are the words of the Homilies) as they are to the world, that want souls. It may be thought superfluous to collect so many testimonies, divers whereof differ but in words and agree in sence. This have I done because of the weight of the cause, and the rather because the publique doctrine of the Church is by some said to be on the other side. It may be some few testimonies might have been slighted, but such varietie, out of so many severall records, must needs shew to every indifferent person the constant doctrine of the Church which way it runs. It may also stop the mouthes of such as pretend a few seeming and misconceived places to the contrary. I might have made a world of Syllogismes, if I would have proceeded scholastically. But I had rather lay down the naked doctrine of the Church for learned and unlearned to peruse, reduced to divers heads all tending to one end, and that for the ease and better understanding of the reader. If it be said, that I have sometimes set down the same words in severall places, the answer is at hand. I did it for sundry reasons. One while the place was fruitfull, and out of divers words did afford divers reasons belonging to severall heads. Another while the place could not well be understood without coherence, so that I was compelled to set down the words precedent, though I had made use of them elsewhere. Lastly, sometimes the words were doubtfull to which head they did belong, or rather seemed to me to belong to both, and so have I placed them accordingly.

cordingly. If any yet object further, that the places may admit of another interpretation, and may at least some of them so be understood, as they may make for the adverse part. I answer there are many of them plaine enough, that cannot easily be misconstrued. Other places must be interpreted by them that are plaine. The Scripture it selfe the voyce of our Father is wrested daily to a contrary sence, and no marvaile if the voyce of our Mother the Church may be so abused also. Let the Reader by that reason and grace, that God hath given him, endeavour to understand which is the right sence of the words. I have added nothing of mine owne, save the state of the question at first, and the relation that every argument or head hath to the question in the beginning of every Chapter. Lesse I could not adde without injury to the cause. More I would not, least I should be tedious to the Reader, or lie more open to the exceptions of such as are otherwise minded, who cannot now except against my words without wounding the Church, whose words I have faithfully reported.

Thus I commend the cause to God whose it is, and to the Church of God whom it concernes, beseeching God so to worke in every member of it by his effectuall grace, that we may consent in judgement, and agree in affection on earth, till we come to perfection in heaven.

FINIS.

